the thief would soon lose his patience and cut off the troublesome ankle joint, gave a swift and gentle cut at the hand with his own dah, and went on calmly with his work, while the thief realizing the justice of it, quietly withdrew his hand and fled. To these tucked-away gardens, also, came the deformed and mentally defective members of households, to find a more secluded place from public jeering both of themselves and of their families. We felt sad to see the goitre growths and scarred faces, but as children we joined in with the baiting of old crones whose great accomplishment was to utter automatic and irrelevant imprecations whenever they were dug in the ribs.

A much happier aspect was that in Ye the young people were always eloping. As I grew older I used to wonder that love came so easily and in such unlikely places. A proper elopement must have certain attendant circumstances. Usually the parents do not agree to it, but quite often also the two people are very young and feel that love is wicked and is bound to be disapproved of, so they decide to elope. There is always a confidante of the girl's or man's or both, to help with the arrangements for the flight, or for the refuge. The girl usually wraps a few clothes in a small cloth bundle, and from the meeting place the journey to the secret destination is made by canoe, or bullock cart. The disappearance of the girl is soon discovered, the alarm is given, people rush about with exciting news, mother and father make a crying visit to the house of the elder friend and adviser of their or the young man's family, and beat their breasts at the shamelessness and wickedness of the girl. The hidden couple are soon tracked down, a reconciliation takes place and a proper wedding feast is held for the young people. Then the whole disgrace is completely forgotten, until about seventeen years later, when perhaps the daughter of the bride elopes, and her friends commiserating with her tears, shake their heads sadly and say that this is *nga-yè*, the punishment for her own sin of seventeen years before.

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sionally chance upon windfalls, but their wealth is of no use to them, for they can never retire, even in the extremest age. Like the pagoda slaves they have their headquarters in Pagān, and some of them are vehemently suspected of being runaway parakyuns from other parts of the country. But the advance in public estimation is of the slightest possible character. Among the sellers of nantagôn and other pagoda essentials, at the shrines of Rangoon, Prome, and Pegu, are here and there a few tadaungsa, tired of their wandering life; yet, notwithstanding the ill-favour with which they are regarded, they are never stinted for food.

Lepers and others afflicted with loathsome diseases, deformed and mutilated persons, are regarded more with pity than with aversion, but they are not the less outcasts, and must live in villages by themselves, or with the tadaungsa and parakyun if indeed they do not scorn to do so. They usually line the pagoda steps on a duty or feast day, and receive abundant alms, every third or fourth worshipper dropping a handful of rice or a copper coin into the basket or platter laid before them. The dislike to maimed people is very singular, and led to curious incidents in the first and second Burmese wars. The wounded men brought into the field hospitals refused to have arms or legs amputated to save their lives, and it is a matter of not unfrequent occurrence even now, in the hospitals, for a man to tear off the bandages wrapped round the stump, that he may not survive his misfortune and become a shame to his family. In some parts of the province the taint, or even the suspicion of leprosy in a family, becomes a fertile source of villainy. If the suspected person or the head of the house be at all well-to-do, heavy sums are extorted by the headman of the place in return for permission to stay on in the village, and sometimes informers make a good thing in demanding hush-money. But no amount of payments could save a man badly affected with the disease from being driven out of the town. Even in large towns the aversion is equally strong, and unless the leper is a rich man he has to live in prescribed quarters among the outcasts already mentioned. Equally despised are all those who have anything to do with funerals, either in making the